



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem* (The Multitudinous Mercy Giver)

1. <i>Ar-Rahman</i> ¹ .	الرَّحْمَنُ ﴿١﴾
2. [He] taught The Qur'an ^x .	عَلَّمَ الْقُرْآنَ ﴿٢﴾
3. [He] created the mankind.	خَلَقَ الْإِنْسَانَ ﴿٣﴾
4. [He] taught him the eloquence.	عَلَّمَهُ الْبَيَانَ ﴿٤﴾
5. The sun ^w and the moon ^x (are) by <i>husban</i> ² (precise reckoning).	الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾
6. And the quitch ³ and the trees ^w both kowtow.	وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ ﴿٦﴾
7. And the Heaven ^w [He] raised it ^w and [He] put the balance ⁴ .	وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ﴿٧﴾
8. That not you ^z overrun ⁵ in the balance.	أَلَّا تَطْغَوْا فِي الْمِيزَانِ ﴿٨﴾
9. And a'qemo ⁶ (let-you ^z up/sustain all the prescribed obligations of) the balance by the <i>qestte</i> (absolute justice) and let-not <i>tokhsero</i> (you ^z cause loss-in/diminish) the balance.	وَأَقِمْوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ﴿٩﴾
10. And the Earth ^w <i>wadh'aba</i> ⁷ ([He] put/created/subdued it ^w) for the creatures.	وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ﴿١٠﴾
11. In it ^w fruit ^{w8} and the date-palms ^w spathes' possessors.	فِيهَا فَاكِهَةٌ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ﴿١١﴾
12. And the grain, the husk and the <i>rayha'no</i> ⁹ (provision-/sweet basil) possessor.	وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ﴿١٢﴾

¹ *Ar-Rahman*. This is an *exclusive proper* name of Allah as well as one of the most beautiful other attributive names of Allah, of which the various Qur'an-commentators have a lot to say, the *sum* and *essence* of it *all* is as follows: as a *proper* name of Allah. The *Ayah* (S17:110) says: "let-say [you^s]: you^z invoke Allah or you^z invoke *Ar - Rahman*, whom indeed you^z invoke then for Him (are) the names the *husna* (the-most-all-around-beautiful)!" *Ar-Rahman* indicates *favor* and *help*, *clemency* and *generosity*, *goodwill* and *mercy* to all Allah's creatures in this world. As a *proper* name *Ar-Rahman* is *not* translatable *per se*, however it is used when *exhortation* by *admonition* or *reprimand* are called for. However, *associated* with and *simultaneous* to such exhortation is a reminder that *Ar-Rahman* implies hope, help, favor, and goodwill mercy toward the one or ones being exhorted by such admonition! On the other hand the word "*Ar-Raheem*" = "الرحيم" can be shared, as in the use to describe *anyone* who is "*multitudinous mercy Doer*!" (See the *Lexicon* attached to this Translation for more!)

² The word "حسبان" is very significant here, but for lack of a better word we say, in this context, *reckoning*! But "حسبان" is the plural of "حساب" = mathematics, but it is also the *infinitive* noun of the "حساب," which is in *itself* an *infinitive* noun! In Arabic when *two* words are *equivalent* in meaning, the one with *more* letters to its construct carries *more* meaning than its synonym! In this case "حسبان" has one letter "ن" more! Also, since both "حساب" and "حسبان" are *infinitive* nouns, the "حسبان" would have *more* meaning to it! The *infinitive* noun of any word implies the *ultimate* action of the verb! And when there is *more* word construct of an *infinitive* noun that means *more* precision and *instructiveness*! Thus in this context, the "حسبان" indicates *very* precise *reckoning* and that *we* should take heed of the various potential implications of such a precision!

³ The word "النجم" could mean (1) *quitch*, i.e. the stem-less couch grass/quack grass, or (2) *star* or *stars*!

⁴ That is He established the justice by His Criteria through His messengers and writs!

⁵ The word "overrun," in the *intransitive* sense means, according to the *American Heritage Dictionary*, "go beyond the normal or desired limit!"

⁶ That is you^z up/sustain/maintain all the rituals necessary!

⁷ The word "وضع" has several meanings, among them: created/subdued/humbled/pliant! In another *Ayah* Allah says: "He Who made the Earth for you pliantly humbled" (S67: 15)! See اللسان!

⁸ The word "فاكهة" = "fruit" in Arabic is *feminine-gender*! Hence it and its *qualifier* adjective are *feminized* by^w!

⁹ The word "الريحان" has *two* distinct meanings: (1) *provision*, as in this *Ayah*! See الراغب; and (2) *sweet basil*!

13. So by which <i>aala</i> (all around sufficiencies/surpluses/good health and delights) Lord(of) you both ¹⁰ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٣﴾
14. [He] created the mankind from <i>ssalssa'len</i> (sounding-dry-clay) like <i>fakhkba're</i> (baked-pottery).	خَلَقَ الْإِنْسَانَ مِنْ صَلْصَلٍ كَالْفَخَّارِ ﴿١٤﴾
15. And [He] created the Jann ¹¹ of <i>ma'rejen</i> ¹² (intensely shining flame) of a fire ^w .	وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِّن نَّارٍ ﴿١٥﴾
16. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ¹³ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٦﴾
17. Lord (of) <i>mashreqay'ne</i> (twain sunrise's loci) and Lord (of) the <i>maghrebay'ne</i> (twain sunset's loci).	رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾
18. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ¹⁴ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿١٨﴾
19. Admixed the twain seas <i>yal'ta'qeyan</i> ([both] meet).	مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ ﴿١٩﴾
20. Between them both <i>barzakhon</i> ¹⁵ (invisible-barrier) not both transgress (against each other).	بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ ﴿٢٠﴾
21. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ¹⁶ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢١﴾
22. Emanate of them both the pearls and the corals.	تَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾
23. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ¹⁷ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٣﴾
24. And for Him (are) the runners ^w displaying their sails ¹⁸ in the sea like the mountains ¹⁹ .	وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ كَالْأَعْلَامِ ﴿٢٤﴾
25. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁰ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٥﴾
26. Each who ^p [he] (is) on it ^w (is) a vanisher ²¹ .	كُلٌّ مِّنْ عَالِيَا فَانٍ ﴿٢٦﴾
27. And remains your ^t Lord's Face ²² , Possessor (of) <i>Aljalal</i> (The Majesty, and every praiseworthy trait) and <i>Alekram</i> (hospitality-giving and honor-bestowing).	وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَلِ وَالْإِكْرَامِ ﴿٢٧﴾
28. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²³ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٢٨﴾
29. Ask Him, who ^p (are) in the Heavens ^w and the Earth ^w ; each day He (is) in affairs ²⁴ .	يَسْأَلُهُ مَن فِي السَّمٰوٰتِ وَالْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ ﴿٢٩﴾
30. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ²⁵ deny you both.	فَبِأَيِّ ءَالَآءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٠﴾

¹⁰ Ibid!¹¹ The "Jann" is the plural of Jinn! Also Jann is the father of Jinn, as Adam is the father of the humans!¹² The "مارج" may mean (1) intensely shining flame, or (2) an amalgam of elements, as fire and its flame! See التاج!¹³ Ibid!¹⁴ Ibid!¹⁵ The word "برزخ" is an "invisible-barrier!"¹⁶ Ibid!¹⁷ Ibid!¹⁸ The word "المنشآت" = ships that display their sails, if they do not than they are not "المنشآت"! See اللسان!¹⁹ The word "اعلام" means "banners," "flags," but in this context "mountains" as the mountains on land those "runners," i.e. the ships are like "mountains" in the sea!²⁰ Ibid!²¹ The word "vanisher" according to Merriam Webster Dictionary: goes out of existence!²² That is His Entity!²³ Ibid!²⁴ The word "شأن" is plural, according to Qur'an commentators!²⁵ Ibid!

31. We shall attend for you ^b O you ^z the <i>thaqala'ne</i> ²⁶ (<i>twain encumbrancers, the mankind and the Jinn</i>).	سَنَفْرُغُ لَكُمْ أَيُّهَ الثَّقَلَانِ ﴿٣١﴾
32. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ²⁷ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٢﴾
33. O, community (<i>of</i>): the Jinn and the humankind <i>en</i> (<i>if</i>) you ^c could to penetrate of the layers (<i>of</i>) the Heavens ^w and the Earth ^w then let-penetrate you ^z ; not penetrate you ^z except by an authority ^x .	يَمْعَشَرُ الْجِنَّ وَالْإِنْسُ إِنِ اسْتَطَعْتُمْ أَنْ تَنْفُذُوا مِنْ أَقْطَارِ السَّمَوَاتِ وَالْأَرْضِ فَانْفُذُوا لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾
34. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ²⁸ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٤﴾
35. (<i>To be</i>) sent on you both <i>sho'wadhon</i> (<i>smokeless-flame</i>) of a fire ^w and brass then you both succor/prevail not.	يُرْسَلُ عَلَيْكُمَا شَوْاظٌ مِنْ نَارٍ وَنُحَاسٍ فَلَا تَنْتَصِرَانِ ﴿٣٥﴾
36. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ²⁹ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٦﴾
37. Then <i>edha</i> (<i>when/whereas</i>) split/halved-she ^y the Heaven ^w then it ^w was a flower like the <i>de'ha'ne</i> ³⁰ (<i>purely red-countenance</i>).	فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾
38. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ³¹ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٣٨﴾
39. So then-day not (<i>to be</i>) questioned <i>a'n</i> (<i>regarding</i>) his offense a humankind and nor a Jann ³² .	فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا جَانٌّ ﴿٣٩﴾
40. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ³³ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٠﴾
41. (<i>To be</i>) known the criminals by their signa; then (<i>to be</i>) taken by the forelocks and the feet ^w .	يُعْرَفُ الْمُجْرِمُونَ بِسِيمَاهُمْ فَيُؤْخَذُ بِالنَّوَصِي وَالْأَقْدَامِ ﴿٤١﴾
42. So by which <i>aala</i> (<i>all around sufficiencies, surpluses, good health and delights</i>) Lord(<i>of</i>) you both ³⁴ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٢﴾
43. This-she ^y (<i>is</i>) Hell ^w [the] which ^u [deny] by it ^w ³⁵ the criminals.	هَٰذِهِ جَهَنَّمُ الَّتِي يُكَذِّبُ بِهَا الْمُجْرِمُونَ ﴿٤٣﴾
44. They ^z circumambulate between it ^w and between <i>hameemen</i> ³⁶ (<i>maximally heated/ cooled water</i>) <i>Aan</i> ³⁷ (<i>valley in Hell</i>).	يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ ﴿٤٤﴾

²⁶ The word “الثقلان” translated as “twain encumbrancers,” as “encumbrancer” is *holder/ doer* of the “load!” It is stated in *اللسان* that “الثقلان سميَا كَذَلِكَ لِتَقَالَهُمَا الْأَرْضُ” i.e. both of them “load or are the doers of the load” vis-à-vis the Earth! They were called “الثقلين” for their *valuable essence and esteemed beings*!

²⁷ Ibid!

²⁸ Ibid!

²⁹ The word “twain” here refers to the *Jinn* and the *human* combined!

³⁰ The word “الدَّهَانُ” is explained in *اللسان* as: “الدَّهَانُ فِي الْقُرْآنِ الْأَيْمُ الْأَحْمَرُ الصَّافِي” as rendered above! And also, possibly, like the *colors of pure oil as it pours*, or like *الجلد الأحمر (المذبوغ)*, i.e. *tanned red hide*!

³¹ Ibid!

³² See footnote 5711 above regarding *Jann*!

³³ Ibid!

³⁴ Ibid!

³⁵ The pronoun particle “هـ” in “بِهَا” is in the *feminine* as it refers to the “جَهَنَّمُ”= Hell, in Arabic a *feminine gender*! This is in *contrast* to a “بِهـ” in some other *Ayah*, (S32:20) where the reference is to the *torment*, in Arabic a *masculine gender*!

³⁶ The word “hameem”=“حَمِيمٌ” has no English equivalent *per se*! So, we transliterate and *parenthetically explain*! The word “hameem”=“حَمِيمٌ” has at least *four* different meanings, one of which is a *paradoxical* meaning of *maximally heated water* or *cooled water* or could be *just warm water*. In this *paradoxical* sense most of the time it is the *maximally heated water* is intended! A second meaning is very near or rather close friend/relative; a third meaning is: *possessor of mutual affection towards another*; and fourth meaning: a *summer rain*! See *اللسان*!

45. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ³⁸ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٥﴾
46. And for whom ^a [he] feared/knew ³⁹ <i>Maqama</i> ⁴⁰ (Status-/Standing/Majesty/Presence) (of) His Lord twain gardens ^w .	وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٍ ﴿٤٦﴾
47. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴¹ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٧﴾
48. Both having <i>afna'nen</i> ⁴² (colorful/shady branches).	ذَوَاتَا أَفْنَانٍ ﴿٤٨﴾
49. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴³ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٤٩﴾
50. In them both twain wells ^w both (are) flowing.	فِيهِمَا عَيْنَانِ تَجْرِيَانِ ﴿٥٠﴾
51. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁴ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥١﴾
52. In them both of every fruit ^{w45} twain pairs ⁴⁶ .	فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ ﴿٥٢﴾
53. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁷ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٣﴾
54. Reclining/recliners they ^z (are) on carpets ^w its ^w insides (are) of <i>istabra'qen</i> ⁴⁸ (heavy-silk brocade); and [he] picked the twain garden ^w nigh.	مُتَكِّينَ عَلَى فُرُشٍ بَطَآئِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾
55. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁴⁹ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٥﴾
56. In them ^y <i>qa'sser'te-atta'rfey</i> ⁵⁰ (eye-extremities ^w confiners); ^w neither deflowered them ^y humankind before them and nor Jann ⁵¹ .	فِيهِنَّ قَصِيرَتِ الطَّرْفِ لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٥٦﴾
57. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁵² deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٧﴾
58. Like that they ^y the hyacinth and the corals.	كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ﴿٥٨﴾
59. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁵³ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٥٩﴾
60. Is requiting the <i>ehsa'ne</i> (rendering dutiful needs), except (by) the <i>ehsa'no</i> (=ehsa'ne).	هَلْ جَزَاءُ الْإِحْسَنِ إِلَّا الْإِحْسَنُ ﴿٦٠﴾
61. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord (of) you both ⁵⁴ deny you both.	فَبِأَيِّ ءَالٍ رَبِّكُمَا تُكَذِّبَانِ ﴿٦١﴾

³⁷ The word “أن” from “أَو هو بلوغ الشيء منتهاه، الاتي” See اللسان! Also the word “أن” means a valley in Hell! See القرطبي

³⁸ Ibid!

³⁹ The word “خاف” carries dual meanings: (1) feared and (2) knew! Both meanings could apply! See اللسان!

⁴⁰ The word “مقام” has dual meanings: (1) status or majesty and (2) standing or presence! Both could apply! And the idea here and Allah knows best is that whoever feared his standing before his Lord!

⁴¹ Ibid!

⁴² The word “أفنان” means: colorful or shadowy, i.e. being colorful or shady! See الاغب!

⁴³ Ibid!

⁴⁴ Ibid!

⁴⁵ The word “فاكهة” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by^w!

⁴⁶ The word “زوج” in “زوجان” strictly and linguistically speaking means (1) pair, (2) husband or wife, (3) the individual entity with a companion, (4) category (sort or kind or specimen, (5) hue (color). And quite relevant to the word “زوج” is its plural: (1) “أزواج,” which could also mean: (2) similars, i.e. the look-likes!), (3) hues! See اللسان!

⁴⁷ Ibid!

⁴⁸ The word “استبرق” means heavy silk brocade!

⁴⁹ Ibid!

⁵⁰ The expression “قاصرات الطرف” = “eye-extremities’ confiners” means those that restrict their sights to their husbands!

⁵¹ The word “Jann” is plural for Jinn, creatures of Allah created out of fire!

⁵² Ibid!

⁵³ Ibid!

62. And of lesser than them both twain gardens ^w .	وَمِنْ دُونِهِمَا جَنَّتَانِ ﴿٦٢﴾
63. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁵ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٣﴾
64. Mudhamatan (both dark-green).	مُدْهَامَتَانِ ﴿٦٤﴾
65. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁶ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٥﴾
66. In them both twain wells, both constant sprinklers.	فِيهِمَا عَيْنَانِ نَضَّاخَتَانِ ﴿٦٦﴾
67. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁷ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٧﴾
68. In them both fruit ^{w58} and date-palms ^w and pomegranates.	فِيهِمَا فَنَكِهَةٌ وَنَخْلٌ وَرَمَّانٌ ﴿٦٨﴾
69. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁵⁹ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٦٩﴾
70. In them ^y <i>khayra'ten</i> ^w (good in form, shape and character) ^w <i>hesanon</i> ^w (all around beautiful)-[she-ones].	فِيهِنَّ خَيْرَاتٌ حِسَانٌ ﴿٧٠﴾
71. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶⁰ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧١﴾
72. Hooron ^w (intensified and enlarged the black of their eyes and intensified and diminished the white of their eyes) ^w <i>magsoraten</i> ^w (had been confined ^w she-them) (are) in the tents ^w .	حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ ﴿٧٢﴾
73. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶¹ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٣﴾
74. Not deflowered them ^y a humankind before them and nor Jann ⁶² .	لَمْ يَطْمِثْهُنَّ إِنْسٌ قَبْلَهُمْ وَلَا جَانٌ ﴿٧٤﴾
75. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶³ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٥﴾
76. Reclining/recliners they ^z (are) on <i>rafrasen</i> (carpets and pillows) green and <i>abgareyon</i> (colorful rugs/splendid cushions) <i>hesa'nen</i> ([she] all around beautiful).	مُتَكِّينَ عَلَى رَفْرَفٍ خُضْرٍ وَعَبْقَرِيٍّ حِسَانٍ ﴿٧٦﴾
77. So by which <i>aala</i> (all around sufficiencies, surpluses, good health and delights) Lord(of) you both ⁶⁴ deny you both.	فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ ﴿٧٧﴾
78. <i>Tabaraka</i> ⁶⁵ (He firmly bestows as He accepts multitudinous goodness and worthiness) your ^t Lord's name, Possessor (of) <i>Aljalal</i> (The Majesty and every praiseworthy trait) and <i>Alekram</i> (hospitality-giving and honor-bestowing).	تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ ﴿٧٨﴾

54 Ibid!

55 Ibid!

56 Ibid!

57 Ibid!

58 The word “فَاكِهَةٌ” = “fruit” in Arabic is feminine-gender! Hence it and its qualifier adjective are feminized by^w!

59 Ibid!

60 Ibid!

61 Ibid!

62 See footnote 5905 regarding Jann!

63 Ibid!

64 Ibid!

65 See the *Lexicon* attached to this Translation for this important word “تَبَارَكَ” In summary: [He] firmly bestows as [He] accepts multitudinous goodness and worthiness!!